

The DIVINE LIFE

Instructive & Illuminating articles on
Yoga, Bhakti and Vedanta . . .

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31

1st November 1946.

Friends,

To have Sat-Sang with
Mahatmas or great souls, to
have a good spiritual Preceptor,
to possess good manners and
behaviours, to have self-control,
to possess the gift of sweet
and pleasant speech — this is
indeed a Supreme Blessing.

To serve the poor and the
sick, to serve the Guru and the
Country, to do charitable and
noble acts, to possess knowledge
of the Self, strong will, power of
endurance, to get established
in Brahman — this is indeed
a Supreme Blessing.

Sivananda

NOVEMBER, 1946.



Serve

Love

Meditate

Realise

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THE DIVINE LIFE

NOVEMBER, 1946

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DEEPAVALI GREETINGS

We extend our hearty greetings and best wishes for a happy year of financial prosperity, joy, peace and bliss to one and all of our readers.

"Divine Life" Rikhikesh

ANNOUNCEMENTS

1. Divine Life Magazine.

- Subscriptions are accepted only for every Calendar year.
- Those whose subscriptions expire with December 1946 are requested to renew the same before the end of December 1946 for the next Calendar year.

2. Divine Life Society.

- Ordinary members of the Divine Life Society are requested to renew their subscription for the year 1947 by sending a remittance of Rs. 2.
- New applications for membership should be followed with an admission fee Rs. 5 and Rs. 2 towards annual subscription.

3. Gita Number on Gita Jayanti.

On the occasion of the Gita Jayanti 1945 a special number "Gita-the Universal Gospel" was published by the Divine Life Society. This is a collection of inspiring and illuminating articles by eminent writers, warmly welcomed by the public. This year a special number is proposed to be brought out in Hindi for the benefit of Hindi knowing public. All contributions for this number neatly written in Hindi covering not more than 1,000 words may be sent to the Secretary Divine Life Society not later than 15th December, 1946, free of any obligation. Articles should invariably deal with the philosophy, teaching and Yoga taught in the Gita, having direct bearing on the Sacred Book.



THE Divine Life

TRUTH

Sri Swami Sivananda

Truth constitutes the essence of the Vedas. Control over passions constitutes the essence of Truth. And self-denial or refraining from the worldly enjoyments forms the essence of self-control. These attributes are always present in a virtuous man.

Truth is the one eternal Brahman. Truth is the one undecaying Penance. Truth is the one undecaying Swarupa. Truth is the one undecaying Veda. Truth is awake in the Vedas. The fruits attached to truth have been described as the highest. From Truth originate Righteousness and self-control. Everything depends upon Truth.

There is no penance like Truth. Truth creates all creatures. Truth sustains the entire Universe. It is with the help of the truth that one goes to Heaven. That which exists in the past, present and future is Truth.

Truth is the origin of creatures. Truth is their progeny. It is by Truth that the world moves. It is by Truth that the Sun gives heat. It is by Truth the fire burns. It is on Truth that Heaven rests. Truth is sacrifice, penance, Vedas, the verses of Sama, Mantra and Saraswathi.

Truth is the Vedas and their branches. Truth is knowledge. Truth is the ordinance. Truth is the observance of vows and fasts. Truth is the prime syllable, Om. There is Truth where Righteousness is. Everything multiplies through Truth.

Truth is Righteousness. Righteousness is light and light is bliss. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness, peace are forms of Truth.

Truth is duty. Truth is yoga. Truth is a great sacrifice. Everything depends upon Truth. Impartiality, self-control, modesty, endurance, goodness, renunciation, meditation, dignity, fortitude, compassion and abstention from injury are the various forms of Truth.

Truth is immutable, eternal and unchange-

able. It is won through Yoga. It is won through practices which do not oppose any of the other virtues. You will gain universal good-will by continual devotion to Truth.

The quality by which an esteemed and good man puts up with both what is agreeable and disagreeable is forgiveness. You can cultivate this by the practice of Truthfulness.

You should always practise forgiveness. You should ever be devoted to Truth. The wise man who can renounce joy, fear and anger can develop fortitude.

Abstention from injury to all creatures in thought, word and deed, kindness and gift are the permanent duties of the good.

All the above virtues, though seemingly different, have but one and the same form, namely Truth. All these hold up Truth and strengthen it.

It is impossible to exhaust the merits of Truth. That is the reason why the Brahmanas and the gods speak highly of Truth.

There is no duty which is higher than Truth and no sin more dreadful than Untruth.

From Truth originates gifts, sacrifices with presents, the three-fold Agnihotras, the Vedas and everything else which lead to righteousness.

Once upon a time, Truth and all religious observances including a thousand virtues were weighed in a scale. When both were weighed that scale on which Truth was, proved weightier.

Harischandra practised Truth. He adhered to Truth at the risk of his life, and attained immortality and eternal bliss and undying fame. He still lives in our hearts.

Truth always exists in a pure and unmixed state. Truth is always a duty with the good. Truth is eternal duty. Truth is the greatest refuge of all. Hence respectfully bow to Truth.

Brahman is Truth. You can attain Truth only by practising Truth. Therefore be firm in Truth. Realize Truth by practising Truth.

PHILOSOPHY OF DESIRE

II

Sri Swami Sivananda.

Desire is the motive force that drives a man to work in order to get the objects of desire. It is born of ignorance. It is the cause for pleasure. If there is no desire, there is no pleasure. It is the cause for all human miseries and sufferings. A desireless man is the most happy man in the world. Desire is the enemy of peace, devotion and wisdom.

There can be no desire for an object which is altogether unknown. You may have day-dream, wishes and flickerings of the imagination, but real desire will only arise when the mind presents the object to be sought.

Your desire is in proportion to the strength of your internal faculties. The intensity of desire will depend upon the vigour of your will and the reach of your mind. The mind must present the object to the will and according to the area of the mental vision, the width and depth of the intellectual field of observation, so will be the power and eagerness of the desire.

Trishna is intense desire. Craving is trishna. It includes thoughts and desires. It is the will to live' of Schopenhaur, 'tanha' of Lord Budha, 'Abhinivesha' of Patanjali Maharishi. Craving is the germ of personality. It builds the false-ego. It strengthens and fattens the ego. It is the flame of the life of appetites. Craving is cause for pain, sorrow and births and deaths.

Craving generates ego-consciousness. From ego-consciousness arise Nama-rupa, name and form, mind and body. From nama-rupa arise the senses. From the senses arise contact. From contact arises sensation. From sensation arises grasping. From grasping comes birth. From birth arise old-age, death, grief, sorrow, pain. Therefore, craving is a mass of pain. Quench this flame of craving through dispassion, renunciation, self-restraint and meditation on the pure, all-blissful Brahman or the Self within.

Vasana is subtle form of desire. Desire remains in a seed form in the sub-conscious mind. This is Vasana. When it comes to surface of the conscious mind, it

becomes desire. This world is Vasana-maya i.e. full of vasanas. The mind is also vasana-maya. The mind is a bundle of vasanas. If vasanas are destroyed through japa, kirtan, meditation, enquiry, dispassion, discrimination, there will be no such thing as mind. Annihilation of vasanas, desires and Trishnas is annihilation of mind. Extinction of vasanas, alone is Moksha or emancipation.

A desire is made up of Asakti (attachment), Kamana (longing) and Raga (preference for objects). If Asakti goes away, Kamana will vanish by itself. But Raga will remain for some time. You must remove preference also. You have preference for bread or rice, milk or tea, brinjals or cauliflower, orange or plantain.

Kamana is longing for higher things. It is not a longing for little things. It is continuous. It cannot be gratified in a short time. A desire to eat mangoes may arise. If you eat a few mangoes, this particular desire will be gratified quickly, but it is not the case with Kamana. You may have a longing to become a Maha Raja or a Dictator or a great poet or scientist. This is Kamana.

Chapalta is intense desire. There are two kinds of strong chapalta, viz. Jihwa chapalta and Upastha chapalta. You want to eat something or other always. This is chapalta of tongue. There is desire for constant sex-gratification or carnal pleasure. This is Upastha chapalta.

Desirelessness is the flower-bunch in the tree of contentment and quiescence. Desirelessness is the axe with which the forest of this Samsara is cut down. A desireless man is totally free from all weaknesses of the heart. For a man of absolute desirelessness, the whole universe is but a straw.

Cultivate a very strong desire for liberation. This will destroy all worthless mundane desires. This is the first step in the annihilation of desires.

Kill ruthlessly all forms of desire through Satsang, meditation and enquiry and attain the Supreme Bliss of the Eternal.

BASIC PRINCIPLES OF INDIAN CULTURE

III

(By Sri Swami Advaitananda)

(Continued from page 270)

The western writers, impressed by the general metaphysical bent of the Indian Mind, by its strong religious idealism, by its other-worldliness, are inclined to entertain the belief that the Indian mind is not apt for life, is impractical, dreamy. This is far from the Truth. Spirituality is indeed the central thought in the Indian mentality. The constant presence of the Infinite is native to it. India was alive to the material forces, she knew how to organize the arts of ordinary life, but even in ages of decline, she never accepted the silly idea that life can be perfectly lived in the sole power of its externalities. She always knew that the physical does not get its full sense, until it stands in right relation to the supra-physical. She saw that there are within Man, powers of which he is normally unaware, that he has the capacity to extend himself of coming in direct contact with ranges of existence, which are beyond the perceptions of the normal human mind. She had the audacity to find out by practical experience, the methods which would enable man to gain mastery over the whole of nature. Long ages of this spiritual insight and practical idealism, has implanted in her mind her ineradicable religious sense, her spiritual idealism, her faith in yoga, a word which is generally misunderstood everywhere.

But this was not and could not be the whole of her mentality. The past of India, as embodied in the Vedas, the Upanishads, the Mahabharata, the Ramayana, the Puranas, clearly reveals the fact that India had stupendous vitality and inexhaustible power and joy of life. For more than four thousand years, she has been creating profusely in all the varied fields of human activity, she has been establishing republics, kingdoms, empires, producing systems of philosophies, cosmogonies and sciences physical and superphysical. She has been making experiments in social organisations to ensure stability and individual and social progress. She has been constructing temples, palaces and other stupendous works of public utility, producing incomparable literature, systems of yoga, systems of politics and administrations and still she is not tired. Everywhere and in all sides of human activity one meets with a supra-abundant energy of life. We meet everywhere

with an insatiable curiosity with the desire to know life in all its details, with a scrupulous regard for order, organisation, a harmonized knowledge and a well-regulated life. In addition to an ingrained spirituality, an inherent desire to transcend the limitations of human mind and to come face to face with Reality, we meet with opulent vitality, varied creativeness and gust of life and also a deep, penetrating and powerful intelligence and full development of the ethical and the aesthetic mind. Spirituality can never flourish in an impoverished soil where the intellectual and aesthetic faculties of man are neglected and his vital life entirely crushed. Only in a nation which has lived most richly, thought most profoundly and acted with interpedity and full vigour does spirituality, finds its heights and profundities and its multifarious fruitions. This aspect of the Indian mind is generally ignored by those superficial thinkers, who entertain one-sided outlook and who look at certain sides which are most prominent in the epoch of decline.

The renaissance, which is evident on all sides in India which is now inevitable, has again demonstrated that India is not prepared to give up her special individuality. The first result of the impact of western thought was a radical reconsideration of many of the prominent elements and even a denial of the very principles of the old culture. The earliest generation of intellectuals, welcomed the prospect of a new India modernised wholesale and radically in mind and life. They accepted the prevalent occidental view of life and had firm faith in its superiority. This initiative movement of thought could not endure for a long time. The second reaction of the Indian mind upon foreign influences, took a violent turn to the left, it condemned everything which came from the West and stressed both the essentials and the strict letter of the national past. In reality, this reaction was a crude product of a reviving national pride. The final result of the intermingling of various cultures on the soil of India is only just beginning to be visible. In this new movement which has its stirrings everywhere, the spiritual power of the Indian mind has begun to manifest itself, to assimilate whatever is good and wholesome from outside and to so transform it that its foreign character may disappear and

it may become a harmonious element in the new self-expression of the Indian Soul.

It is not possible for us at this stage to foresee, what exact forms the newly awakened Indian Consciousness will assume but it is self-evident to every careful observer that the spiritual motive will be in the future as in the past inspire all the movements of the Indian mind. We are often asked by those who are steeped in western literature and are governed by western ideas of life and conduct, what is meant by spirituality in art, poetry, political and social life. Here we have in reality an echo of the European conception that there is a wide gulf between religion and practical life and each has to be pursued on its special lines. The Indian Mind does not divide human life into water-tight compartments. It makes no clear-cut division between spirit and matter. It believes in the oneness of all Existence,..... whatever is a manifestation of the one spirit. The Indian mind does not regard the earthly life as a temporal vanity. That may have been the tendency of the Indian mind during the period of her decline but it was never the whole tendency in the past. Spirituality again does not mean that all the individuals will accept a particular dogma, or follow particular forms. Spirituality is much wider than any

religion and the topmost thinkers of the world have begun to realize that even the greatest religion is no more than a broad sect of the one Universal Religion, which consists in the perception of the Divine both within and without. Real spirituality does not exclude any activity from its wide and all-embracing scope. A human spirituality does not belittle mind and body and hold them of small account. On the contrary it attaches to them increased importance because they are the conditions and the instruments of the life of the Spirit in man. Therefore spirituality gives free play to the activities of the human reason to science and philosophy, to the full satisfaction of the aesthetic being, to the health and strength of the body, to the political economical well being of the individual and the Race. India never accepted poverty as the highest ideal, nor did the Indian Mind ever accepted the current belief that bareness and aqualor are the essential conditions for a spiritual development. Spirituality is not necessarily exclusive. It must be and is all inclusive. It does not believe in a static life, without any progressive ideals of life and conduct for the individual and the community.

(To be continued).

VIVEKACHUDAMANI

By Sri Narayana

(Continued from page 272)

कथं तरेयं भवसिन्धुमेतं
का वा गतिर्मे कतमोऽस्त्युपायः ।
जाने न किञ्चित्कृपयाव मां प्रभो
संसारदुःख क्षतिमातनुष्व ॥

40. How shall I cross this ocean of Samsara? What will be my fate? Which is the clue? I do not know anything? O Lord! May you heal up for me this deep wound of the misery of Samsara!

Notes: कथं : How. तरेयं : shall cross. भवसिन्धुमेतं : this ocean of Samsara. का : what. वा : or गति : fate. मे : mine. कतमः which. अस्ति : is. उपायः clue. जाने : I know. न : not. किञ्चित् : anything. कृपया : kindly. अव : protect : मां : me. प्रभो : O Lord! संसारदुःख :

The pain of Samsara. क्षति : wound. आतनुष्व : heal.

Commentary: O Lord! Prescribe for me the proper method. There are various methods to cross the Samsara. Which is the one suitable for me? Which is the shortcut? Which is the clue or key that leads to success? I am in the dark. I am groping. Take me by hand. The wound caused by Samsara is hard to heal. Prescribe for me the proper medicine. Save me. Protect me. O Saviour! O Preceptor and Guide.

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तं ।
निरीक्ष्य कारुण्यरसाद्भ्रष्टया
दद्याद् भीतिं सहसा महात्मा ॥

41. As the disciple thus speaks, afflicted by the flames of the wild fire of samsara, the

sage (preceptor) looks at him with eyes moistened with mercy and at once asks him to give up all fear.

Notes : तथा : thus. वदन्तः : saying. शरणगतः : taken refuge in. स्वः : one's own. संसारदावानलेतापतप्तः : Burnt by the flames of Samsaric fire. निरीक्ष्यः : Having glanced at. कारुण्यरसाद्द्रष्टुयाः : with look moistened with mercy. दयादभीतिः : gives fearlessness. सहसा : at once. महात्मा : sage.

Commentary : The realised sage is full of mercy for the worldly-minded Jiva who is being roasted by the flames of desire, greed, anger, lust, and jealousy. When you shudder at the very thought of worldly life and its miseries then the Grace of the Guru comes to your help. The Guru says "Do not be afraid, my child! I live to serve you. Give up cares and worries. I shall guide you. I shall serve you nicely. I shall make you a Yogi. I shall back you up in your spiritual practices. You are not this body. You are the immortal soul. Thou art the sexless Atma. Be earnest. Be sincere. Feel, assert, recognise, my beloved Govind!"

The Guru sheds his grace on you. Follow him implicitly. He will surely take you across the Samsara.

विद्वान्सतस्मा उपसत्तिमीयुषे
मुमुक्षवे साधु यथोक्तकारिणे ।
प्रशांतचित्ताय शमान्विताय
तत्त्वोपदेशं कृपयैव कुर्यात् ॥

42. To the aspirant who is obedient, who has taken refuge, who is endowed with calm mind and Sama and other virtues, who is learned and good natured, let the teacher impart the knowledge of the supreme Reality or the Para-Brahman.

Notes : विद्वान् : wise man. स : He. तस्मै : to him. उपसत्तिमीयुषे : who has taken refuge. मुमुक्षवे : one desirous of liberation. साधु : good natured. यथोक्तकारिणे : Obedient. प्रशांतचित्ताय : of calm mind. शमान्विताय : endowed with tranquility. तत्त्वोपदेशः : advice regarding the Uti-

mate Reality. कृपयाः kindly. एवः only. कुर्यात् : should do.

Commentary : This verse closely follows up the ideas contained in verse 13 of the 2nd Mundaka of the Mundakaupanishat, which reads

तस्मै सविद्वानुपसन्नाय सम्यक् प्रशांत चित्ताय
शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां
तत्त्वतो ब्रह्मविद्याम् ।

To that pupil who has approached him respectfully whose mind is at rest and whose senses are subdued, let the wise teacher truly teach that Brahma-Vidya through which the immortal Purusha is known.

It is not enough if you have a mere desire to know the Highest. You must be sufficiently qualified. You must have the Paripakva or purity of the mind. Then only the Divine Light will descend on you.

Obedience, good nature, calmness of mind, Sama and other qualities (virtues), are absolutely essential if you want to attain knowledge of Brahman. You cannot have God and world at one and the same time. The craving for enjoyment of worldly pleasures should be rooted out to the very end. Then only the real desire for God will descend. Then Viveka and Vairagya will soon dawn.

Generally aspirants do not have a strong desire for Liberation. They may have a bit of Viveka and Vairagya of a mild nature, and they may even have attained a certain stage of control of the senses due to long practice. But it is very difficult to find an aspirant who cares for nothing but Final Emancipation, who treats the whole world and its contents as mere dry straw, who meditates day and night on how to attain Salvation. It is not easy to understand even the meaning of Salvation and it is still more difficult to understand the nature and fruit of Salvation. How is it possible for raw men of the world, to realise the futility of worldly activities? Even advanced aspirants have got a strong desire for doing something wonderful in the world, for doing something which none has done before. People who are not fed up with the world cannot have a real desire for Salvation. And such people are unfit for receiving Brahma-Vidya. It is only the Uttama-Adhikari who is fully convinced of the nothingness of the world and its activities and the Blessedness of Supreme Salvation that can receive initiation on the mystery of the Supreme Truth.

मा भैष्ट विद्वन्त्वनास्त्यपायः
संसारसिन्धोस्तरणोऽस्त्युपायः ।
येनैव याता यतयोऽस्य पारं
तमेव मार्गं तव निर्दिशामि ॥

43. O learned one! Be not frightened, there is no destruction for you. There is a way or means to cross this ocean of Samsara. I shall show you that very same way by which sages have gone beyond it.

Notes : मा : Do not. भैष्ट : fear. विद्वन् : O wise one ! तव : to you. न : not. अस्ति : there is. अपाय : peril or destruction. संसारसिन्धो : of the ocean of Samsara. तरणे : in crossing. अस्ति : there is. उपाय : means. येनैव : by which. याता : went. यतयः sages. अस्य : of this. पारं : other side. तमेव : that same. मार्गः : away. तव : to you. निर्दिशामि : I shall show.

Commentary : These are the words of the preceptor. The preceptor dismisses fear from the mind of the disciple. When you are caught up in the midst of a dense forest you search for help. You find no help. At last you cry out to some one for help. Hearing your voice a passer-by comes near you and takes you to the right path, which leads you to your goal. This, your crying out for help is the result of an Upaya or Yukti which your mind could aim at to get rid of the difficulty.

Upaya is a trick employed to get out of a miserable or difficult position, the result of which is utter destruction or even death (Apya).

Here the teacher promises to lead you across the ocean of Samsara through the surest way. To give you assurance and to remove the idea that the method employed may not be efficacious it is mentioned here "येनैव याता यतयः" the self-same way which the sages tread, etc.

By this assurance the aspirant can have the security of reaching the Goal safely and the aspirant is convinced beyond doubt that he will reach the goal.

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M.A., LL.B.

(Continued from page 276)

Stoicism, undoubtedly, wielded great influence. However, contemporaneously with it and as a shaw to their dogmatism, there appeared a new philosophy of doubt. It was called pyrrhonism after Pyrrho of Iolis (365—270 B. C.). "The thought common to this school is that we cannot know the nature of things. Our senses tell us only how things 'appear' to us, not what they are in themselves." Pyrrho, again honestly falls foul of method. The Romans had no genius for philosophy. They never produced an independent system of thought. They put together what appealed to them most in different systems; they were eclectics. Eclecticism made its way into nearly all the schools, into the academy, the Lyceum, and the stoa; the Epicureans alone steered clear of it. It found able representatives in Antiochus, Panaetius (180 to 110 B. C.) Posidonius (91 B. C.), Cicero (106 to 43 B. C.), Sextius (70 B. C.), Cornutus (first century A. D.), Seneca (3 to 65 A. D.), Rufus (first century A. D.).

Plato, Aristotle, Epicureanism, Stoicism, Scepticism, Eclecticism all failed to satisfy certain types of mind. They yearned for a "higher" revelation. They sought refuge in religion. Greek thought began in religion; it now ended in religion, as if it could brook no more estrangement. Greek speculation came into contacts with the Egyptian chaldean and Jewish religions. Three streams split up the main current; Jewish Greek philosophy influenced pre-eminently by strong Oriental Judaism, (2) Neo-Pythagoreanism, influence of Pythagoras preponderating and (3) Neo-Platonism; a new religious reconstruction of Platonism. These, however, held in common "the conception of God as a transcendent being, the dualism of God and World, the idea of revealed and mystical knowledge of God, asceticism and world-denial, the belief in intermediary beings, demons and angels.

Alexandria, founded by Alexander the Great (333 B. C.), was the meeting place of Hellenic and Oriental civilizations. Aristobulus (C, 150 B. C.) wrote a commentary

on the Pentateuch. He asserted that the Greek philosophers had drawn upon the Jewish scriptures. He explained the scriptures by reading their texts as allegory and explaining them in terms of Greek philosophy. Thus he showed that there was a harmony between the teachings of the Old Testament and the Greek philosophers. "God is a Transcendent being; invisible, no mortal soul ever beheld Him: He is visible only to pure intelligence. The world-soul (of the stoics) is not God Himself", but his divine power that governs all things. Aristobolus was not far from Truth. Indeed, if old records had not perished, and if men's mind were not biased geographically one feels like reading Greek philosophy as a scrappy rendering of the hearsay of Hindu philosophy taken to Greece by some chance traveller in ancient Greece and India of antiquity. But it would be futile pursue that line of research in view of great losses of records of great authenticity and value. Jewish-Greek philosophy culminated in the thought of Philo (30 B. C.—50 A. D.).

God is fundamental to Philo's system, "God is an absolutely transcendent being, so far above us that we cannot comprehend Him or define Him, the ineffable one, who is higher than knowledge, virtue, and the highest good. We know that He is, not what He is; we are immediately certain of his existence, knowing Him through our highest reason or pure intelligence. His existence can, however, also be proved. He is the ground and source of everything, everything is contained in Him. He is absolute power, absolute perfection, absolute goodness, absolute blessedness and pure mind, intelligence or reason. God is too exalted to come in

contact with impure matter". He assumes angels and demons to explain the working of the universe. The power of God is Logos—the Divine Reason or wisdom. It acts upon quality-less matter. Creation results. Man's essence is pure thought. God adds pure intelligence to man's soul. Truly, therefore, man is an image of God. "The body is the source of evil in man; the incorporation of souls is a fall; by its union with the body the soul becomes pre-disposed to evil (original sin). If the fallen souls fail to free themselves from sense, they enter other mortal bodies. Although human intelligence is in constant connection with the divine mind, according to Philo, it is nevertheless free to declare for or against God, free to lose itself in sensuality or to rise above it. Man should deliver himself from his body, the evil principle in him eradicate his passions and all sensuality, by theoretical contemplation (asceticism). But we cannot do this unaided, we are too weak for that, too sinful; we need help, divine help. God must illuminate us, penetrate our souls. "The sun of consciousness must set". This is ecstasy. In this state we immediately apprehend God, plunge ourselves with the pure source of being, see God (mysticism)". Nothing more forceful is preached from the platform. It is the Hindu doctrine of Divine Grace. But without methodology and practical demonstration, it is interesting talk; it is not a spiritual science. To-day the world wants a spiritual science with an illuminating library and an enlightening laboratory and teachers who should be master minds possessed of power and excellence.

REPENTANCE

1. Born in filthy flesh and blood,
And drowned in worldly flood,
In clinging to house and wife,
I've forgotten the goal of life.
2. Seized by many unholy desires,
And consumed by sensual fires,
In running after carnal pleasure,
I've lost the spiritual treasure.
3. Tossed by sinful thoughts,
And crushed by miseries in lots,
In brooding over earthly gain,
I've lived all years in vain.
4. No penance have I any done,
God's Grace have I not won,
Thus fallen I curse myself,
And out of agony I cry for help.
5. But why? under SIVA's care,
I've no reason to despair,
For he is all love and peace,
And will lead me on to Bliss.

By: B. B. DESAI,

Bahrein.

THE SCIENCE OF SELF CONTROL

By *Harry Dikman of Germany*
(Continued from page 274)

Swami Vivekananda says in his book *Raja Yoga* that we can hardly find a child in any country, to whom it would not have been told "Be good, do not steal, do not tell a lie." But words alone do not help. And why should he not steal, or tell a lie, continues the Swami; for we do not teach him how not to steal, nor what he should do when a temptation to tell a lie arises in his mind. We would offer a real help only then, when we could teach the child how to disconnect the mind from the senses, says Swami Vivekananda.

This practice is known as *Pratyahara* and is recommended both in *Raja yogic* and *Hatha yogic* texts, as a means to overcome temptations. Says *Patanjali Maharishi* in his *Yoga Dharshana Chap. II* sutra 54: "*Pratyahara* or abstraction is by which the senses do not associate with their own objects and imitate as it were, the nature of the mind-stuff (*Chitta*)." In *Gheranda Samhita*, an authoritative text book of *Hatha Yoga* we read as follows: "*Gheranda* said: now I shall tell thee, *Pratyahara* yoga, the best. By its knowledge, all the passions like lust etc., are destroyed. (2) Let one bring the *chitta* under his control by withdrawing it, whenever it wanders away drawn by the various objects of sight. (3) Praise or censure; good speech or bad speech; let one withdraw his mind from all these and bring the *Chitta* under the control of the Self. (4) From sweet smells or bad smells, by whatever odour, the mind may be distracted or attracted, let one withdraw the mind from that and bring the thinking principle under the control of his self. (5) From sweet or acid tastes, from bitter or astringent tastes, by whatever tastes the mind may be attracted, let one withdraw it from that, and bring it under

the control of the self. (*Gheranda Samhita*, Chathurthopadesa edited by Major. B. D. Basu I. M. S.). *Sri Krishna* says in *Srimad Bhagavadgita* chap. VI—V—26: "Whenever the swift mind runs away, drag the mind from all these places and lose it in the soul only. This is the method of *Pratyahara* practice." Lord Buddha gives the following instruction to his disciple: "If the *Bhikshu* has perceived some object with his eyes or any other of the five sense organs, let him not merge into it, neither in the whole object, neither in any part of it. Similarly if he has perceived some thing with his inner sense (*Manas*) he should not merge into it neither in the whole of it, neither in any part thereof. Established in this holy self-restraint the *Bhikshu* enjoys unalloyed bliss." The *Kathopanishad* says—Part VI-sloka 11 "That firm control of the senses, they regard as yoga" Swami *Abhyananda Saraswati* writes in *Sapta Prasnotter Mala* pp. 34-35: "The eye saw the beauty but let it not come near the mind being changed in the shape of the beauty. Practising this with firm determination is called *pratyahara*. So should be done in the case of all the senses..... The external objects are connected with their senses. As if a ray which comes from the objects, comes to the holes of the senses and passing through the centres of the senses reaches the mind. If the mind is linked with them it accepts the objects and not otherwise. If the mind is not related to the eyes, even a great elephant would pass in front of the eyes and still it would not be considered. It is a matter of everybody's experience, hence there is no need to write much on this subject. One should attain the *siddhis* of the *pratyahara* by using this method."

(To be continued).

60th BIRTHDAY GREETINGS

By *Rev. Arthur E. Marzey (Home of Peace Tun)*

"Three Score years—vanished like a dream!
Three score more will likewise seem a dream.
Great soul, we do not guage thee by the years,
For thou art spirit that ne'er was born,
Hence cannot cease to be,
Thy work for God and Men

Is the summum bonum of all thy precious years
In tenancy of fleshly form,
So therefore, in the old old way
On this most auspicious day
We wish thee from our inmost self
Many happy returns of the day."

BHAKTHI FLOWERS

SIVA'S PLAINT.

Hear Thou my plaint, O Lord Hari,
 I am Thy disciple, suppliant to Thee,
 I abandoned my relatives and my all,
 For the sake of Thy supreme vision.
 I wandered in the forest and the plains ;
 I slept on the roadside and bore heat and cold ;
 I ever sing Thy name and meditate,
 For Thy sake I gave up all comforts.
 And yet, why art Thou indifferent, my Lord ?
 Why dost Thou now torment me ?
 The pain of separation consumes me,
 Where then am I to go to rest peacefully,
 My heart is restless and afflicted,
 To the eyes sleep doth not come,
 I am waiting Thy arrival every second,
 Thus sayth Sivananda meet Thou Thy disciple,
 O, dear Lord
 Without Thee, He cannot live.

HAPPINESS IS WITHIN.

The musk is in the navel of the deer
 But it runs here and there to smell it.
 The chain is around the neck of the damsel
 But she runs hither and thither in search of it.
 The tenth man is there in reality,
 But he forgets himself, the tenth and cries.
 Fresh butter is with you in abundance
 And yet you go here and there in search of
 ghee.
 The precious diamond is within you
 But you run after the broken glass-pieces in
 vain.
 The eternal sound is ringing within you,
 But your deaf ears cannot hear it.
 The key is in your pocket,
 But you are searching in vain here and there
 for it.
 Even so the ocean of bliss is within you,
 The fountain of joy is within you,
 And yet you run here and there in search of
 it outside.
 The sun of suns is ever shining in you,
 But your blind eyes cannot behold it.
 Sivananda Thus sayth Look within and
 meditate
 And enjoy the eternal Bliss of Atma.

MYSTERIOUS MAYA.

O Lord ! When I give up passion,
 I see that anger remains.
 When I control anger,
 Greed is with me still.
 When greed is controlled,
 Pride clings to me tenaciously.
 When I renounce tea and coffee,
 I cling to milk and fruits.
 When I control the tongue,
 The eye is waiting to harass me.
 When I abandon old friends,
 New friends cling to me.
 When I give up one kind of work,
 Another kind of work is waiting for me.
 When I go to another place for rest,
 People are waiting anxiously to see me.
 Tell me O Lord ! how can I conquer Maya ?
 Thy Maya is mysterious ;
 She assumes various subtle forms,
 And deludes me in diverse ways.
 Thus sayth Sivananda without the grace of
 the Lord
 The Maya cannot be conquered.

HOW COMPASSIONATE IS MY LORD ?

O man ! Mark the glorious nature of Lord
 Hari !
 He is the ruler of three worlds ;
 And yet he visits the cottage of Dhanna Bhakta.
 And eats his vegetables delightfully.
 He visits the hut of Bhilini Sabari,
 And eats her bear fruits already tasted by her.
 He has bound through His mysterious Maya,
 All the Devas, Indra and the three worlds,
 And yet He allows Himself to be bound,
 By the rope of His mother Yasoda.
 He is the Emperor of Emperors,
 And yet He puts on the guise of a Brahmin,
 And stands as a beggar at the door of Bali
 He puts on the guise of a Sepoy,
 And pays to the Nawab the debt of Ramdas.
 He guides blind Surdas with a stick,
 He shampoos the feet of a king as a barber.
 How compassionate and loving is my Lord ?
 He becomes a slave of His devotees.
 Be sincerely devoted to Him alone
 All your miseries will surely come to an end.
 Thus Sayth Sivananda.

MANTRA CURE

Swami Pranavananda (Rishikesh)

Mantras have miraculous effect in averting accidents, in curing protracted illness and chronic diseases and in dispelling the evil influences of spirits. Mantras are combinations of powerful *Aksharas*, which when pronounced or chanted with faith and devotion, produce spiritual waves. These waves projected with high potency enter the body of the sufferer both physical and astral, and relieve him by driving out the root-cause of his sufferings. They are several million times more powerful than the ultra-violet or dia-thermic rays.

Some mantras are in the form of praise and appeal to the deities while others command and control the evil spirits. Navagraha mantras, Mantras of Lord Siva, Krishna and other deities are verses of praise. They are appeals to the respective deity craving help and mercy. Relief comes immediately if these mantras are repeated with faith and devotion. Mantras devoted to Goddess Shakti help the aspirants to acquire indomitable power for one's own self. They are like *Kalpa Vriksha*. These mantras result in good if good is sought for. These are being used for the destruction of others also. But such foolish people who resort to the destructive power are themselves destroyed at last. At times, the weapon reverts in the direction of the practitioner and inflicts him miserably. Its effect stands exalted only when its is used for the good of others.

Mantra Siddhi is quite easy. The mind and heart must be pure. The procedure is simple. Too much of rigorous austerity is dispensed with. A regular sitting for forty-five days will have a remarkable effect.

Mantras serve another purpose also. Some persons are eager to evolve into a perfected soul. They want to become the embodiment of knowledge or Beacon-Light like those saints and sages whose lives have inspired them. Constant repetition of the relevant mantra will fulfil this desire. The virtues and characteristic of the soul, they adore are gradually inherited by them. The mantra of Goddess Saraswathi makes one highly learned. Ganesha Mantra removes every obstacle in any enterprise. He who repeats Rama mantra overcomes his enemies. He controls his revolting senses. He leads a pure and ideal life. Shakti mantra counteracts the evil effects of *Pancha Bhutas*. The rage and fury of Nature subside when this mantra is repeated and

chanted several times. The Sadhak meets with success in all his attempts. Panchakshari mantra lifts the aspirant to the astral plane. It clears the ground off all the short-comings and obstacles and fixes him in the right path of spirituality. Constant repetition of "Soham" and "Sivoham" and Mahavakyas takes the purified aspirant God-head. He who repeats this mantra, who meditates upon this Eternal Truth, after undergoing the Shad-karmas and perfected the Ashtanga Yoga, enters Brahman, merges in Him and enjoys the Supreme Bliss. Such is the efficacy of various mantras.

Having attained Mantra-Siddhi one radiates his power far and wide. He is in a position to save many from innumerable calamities. Same as he has inherited the virtuous qualities of realized saints by constantly repeating their mantras, he is in a position to transmit the spiritual energy unto others. Interested in the welfare of the humanity, he comes forward to help them, and he fails in his duty if he does not. Fully cognizant of the effect of each mantra, every well-wisher of humanity should aspire for Mantra-Siddhi, not for his own benefit but for others. May he be a bachelor, a householder or a Sannyasi, he must come forward to help the humanity, as long as he understands the significance of Cosmic Love, and unity in multifarious manifestations of the ONE LORD.

Certain people still lack faith in these mantras. They simply argue. Copious instances of the day will answer them. A boy is bit by a snake. The fact is intimated to a Station-master by wire. He is restored to normality. Children suffer from many disease. They are taken to mosques in the evening during prayer time. After the prayer is over, the faquir comes out and touches them. They become alright. Persons are stung by scorpion. Injections and other drugs don't relieve the pain. But mantra arrests the spreading of the pain immediately. Thus mantras have proved themselves more effective than any other relief measure. There are doctors to-day Allopaths, Homeopaths and Naturopaths. They hold attractive diplomas. They have many years of experience at their credit. They are earnest in their profession. But they are able only to suppress the diseases for some time through drugs. May be, a few diseases may also be completely cured. But the diseases and ailments which do not come under their purview

are many more. Many they are unable to diagnose. Many more they are unable to cure even after diagnosis and in spite of prolonged treatments. Drugs are administered internally and injected through veins. Yet of no avail. Many such diseases are cured miraculously by mantras. These mantras are composed by Yogis of Lore after careful study and observation. They are not mere laboratory products. Only one thing. Just as diet is more important while taking medicines, belief and faith play the vital part in Mantra cure.

Brahmacharis can go on repeating "Gayatri." Gayatri combines in itself the effects of all Mantras. Gayatri upasaks are many to-day. Ladies also can attain mantra-siddhi. But Beware. Don't be elated by your psychic achievement. Be cautious. Don't use the same to the detriment of others' welfare. Many resort to this just to win the favour of a few. They will perish at last. Be self-less throughout. Even the slight tint of selfishness will throw the aspirant into the depths of abyss.

Some think that Sannyasins should not aspire for mantra-siddhi. This is a crude notion. This is narrow mindedness. Mantra-

Siddhi is condemned only when it is used for one's own benefits just to look high in the public eye. There is no harm in possessing these Siddhis for the welfare of others. A Sannyasin does not refrain from attending to his need, however meagre they may be. If he gets a slight cut in his finger he does not allow it to bleed, but dresses the same immediately! When such is the case and when he is expected to look to the whole world with Sama-bhav, he must be the first man to handle this mantra-cure. Relief from pain and infliction is the foreground of Relief from distress of ignorance and Samsara. The state of becoming one with the All-merciful is attained only by mustering the mercy in the individual selves.

Select the mantra or mantras which will prevent the diseases prevalent in your locality. Approach your nearest Spiritual Master and get Mantra-initiation. If you can't find a Guru nearby, pray to your Ishta-Devata and straight-away commence doing japa of the particular mantra. Form a group of selected mantra-practitioners. Start now a MANTRA-CURE-SANATORIUM.

May you all become Divine Healers!

HINDU SANSKRIT LITERATURE

By Swami Krishnananda Saraswati: (Rishikesh)

(Continued from page 278)

6. The Dharshanas.

These are the intellectual portions of the Hindu writings, while the first four are intuitional and the fifth emotional. The Dharshanas are divided into three pairs of aphoristic compositions which explain the philosophy of the Vedas in a rationalistic method of approach. They are the Nyaya and the Vaisheshika, the Sankhya and the Yoga, the Mimamsa and the Vedanta. Each set of Sutras has got its Bhashya, Vritti, Vartika, Vyakhyana, Tika and Tippiani.

SUTRA : Svalpaksharamasandigoham
Saravad Vishwatomukham
Astobhamanavadyam Cha
Sootram Sootravido Viduh.

A Sutra or an aphorism is a short formula with the least possible number of letters, without any ambiguity or doubtful assertion, containing the very essence, embracing all meanings, without any stop or obstruction, and absolutely faultless in nature.

The Sutrakars or the composer of the aphorisms is said to be as happy as one would be while getting the first male son, if

he is but able to reduce one letter in his abstruse Sutra of far-fetched words and ideas. The best example of the greatest, the tersest and the most perfect of Sutra literatures are the series of aphorisms called the 'Ashtadhyayi' composed by Panini. Panini is the father of all Sutra-Karas, from whom all others seem to have borrowed the method of composition. The Sutras are meant to explain a big volume of knowledge in short assertions suitable to be kept in memory at all times. The Six Vedangas and the six systems of Hindu philosophy form the twelve sets of Sutra literature of the world. In addition to these, there are many unimportant later compositions like the Bhakti Sutras Narada, Sandilya etc., which also wish to assume an equal form with the famous Sutras mentioned above.

BHASHYA : Sootrartho Varnyate Yatra
Padaih Sootranusaribhih
Swapadani Cha Varnyante
Bhashyam Bhashyavido Viduh.

A Bhashya is an elaborate exposition, a commentary on the Sutras, with word by word

meaning of the aphoristic precepts, their running translation, together with the individual views of the commentator or the Bhashyakara. The best and the exemplary Bhashya in the whole of Sanskrit literature is the one written by Patanjali on the Vyakarana-Sutras of Panini. This Bhashya is so very famous and important that it is called the 'Mahabhashya' and its celebrated author is specially called the 'Bhashyakara'. Patanjali is the father of Bhashyakaras; the next important Bhashya is the one on the Mimamsa Sutras written by Shabara-Swamin, who learnt the art from Patanjali's commentary. The third important Bhashya is written by Sankara on the Brahmasutras, in close following with the Shabara-Bhashya. The Bhashyas on the six sets of aphorisms dealing with Indian Philosophy were written by Vatsyayana, Prashastapade, Vijnanabikshu, Vyasa, Shabara and Sankara respectively. On the Vedanta Sutras, there are about sixteen Bhashyas like those of Ramanuja, Madhwa, Vallabha, Nimbarka, etc.

VRITTI: Sadvrittih Sannibandhana.

A Vritti is a short gloss explaining the aphorisms in a more elaborate way, but not as extensively as a Bhashya. An example is Bodhayana's Vritti on the Brahma-Sutras.

VARTIKA: Uktanuktaduruktanam

Chinta Yatra Pravartate

Tam Grantham Vartikam Prahuḥ

Vartikajña Vichakshanah.

A Vartika is a work where a critical study is made of that which is said and left unsaid of imperfectly said in a Bhashya, and the ways of making it perfect by supplying the omissions therein. Examples are the Vartikas or Katyayana on Panini's Sutras, of Sureswara on Sankara's Upanishad-Bhashyas, and of Kumarila Bhatta on the Shabara Bhashya on the Karma-Mimamsa.

VYAKHYANA: A Vyakhyana is a running explanation in an easier language of what is said in the original, with little elucidations here and there. A Vyakhyana, particularly of a Kavya, deals with eight different modes of dissection of the sloka, like Pada Chheda, Vighraha, Sandhi, Alankara, Anuvada, etc. This forms an important aspect in the study of Sanskrit Sahitya Shastra. An Anu-Vyakhyana (like the one written by Sri Madhwa) is a repetition of what is already written, but in greater detail. An Anuvada is merely a running translation or statement of an abstruse text of the original. Tika is only another name for Vyakhyana. The best Vyakhyana is of Vachaspati Misra on the Vyasa-Bhashya and the Sankara-Bhashya.

TIPPANI: Tippani is just like a vritti but is less orthodox than the Vritti. It is an explanation of difficult words or phrases occurring in the original. Examples are Kaiyata's gloss on the Mahabhashya of Patanjali, Nagojibhatta's gloss on Kaiyata's gloss, or Appayya's gloss on Amalananda's gloss on the Bhamati.

II. The Secular Writings.

1. The Subhashitas.

The Subhashitas are wise sayings, instructions and stories either in poetry or in prose. Examples are Bhartrihari's three centuries of verses, the Subhashita-Ratna-Bhandagara, and Somadevabhatta's Kathasaritsagara or Kshemendra's Brihatkatha-Manjari. The Panchatantra and the Hitopadesha also belong to this category.

1. The Kavyas.

These are highly scholarly compositions in poetry, prose or both. The greatest of poetical Kavyas are those of Kalidasa (the Raghu-vamsha), and Sri Harsha (the Naishadha). The best prose Kavyas in the whole of Sanskrit literature were written by Bhattachana (the Kadambari), the Harshacharita, the great genius in classical Sanskrit. Among those containing both poetry and prose, the Champu-Ramayana and the Champu-Bharata are most famous. These are all wonderful masterpieces which will ever remain to glorify India.

3. The Natakas.

These are marvellously scholastic dramas embodying the Ranas of Srinagara, Vira, Karuna, Adbhuta, Hasya, Bhayanaka, Bibhatsa and Raudra. It is told that none can write on the ninth Rasa, namely Shanti, it is attainable only on Final Liberation. The best dramas are written by Kalidasa (Shakuntala), Bhavabhuti (Uttararama-Charita), and Vishakhadatta (Mudrarakshasa).

4. The Alankaras.

These are grand rhetorical texts, treating of the science of perfection and beauty of ornamental language, of effective composition with elegance and force, both in poetry and prose. These are the fundamentals of Sanskrit Sahitya even superior to the Kavyas and the Natakas. The best Alankara-Granthas are those of Mammata (Kavyaprakasha) and Jagannatha (Rasagangadhara).

III. Conclusion

These constitute the entirety of Sanskrit Literature, sacred and secular. The Sruti is the Root; the Smritis, Itihasas and Puranas are the trunk; the Agamas and Darshanas are the Branches; the Subhashitas, Kavyas, Natakas and Alankaras are the flowers of the Cultural Tree of India.

WESTERN LIGHT ON YOGA SADHANA

By Senor Aldo Lavagnini (Mexico)

(Continued from page 284)

LESSON VIII

Karma Yoga.

Karma Yoga may be shortly described as the Yoga of Action, *i.e.*, in its fundamental sense, Yoga (Consciousness of Unity and Union with God or Supreme Being) attained in, through and by means of action. In another sense, the spirit of Yoga (or the Inner Unity and connexion with God) manifested in action; or action made to conform with the standard and discipline of Yoga: impersonal action firmly rooted in the consciousness of the one Actor—Brahma or Creative Deity—who thus works through us to forward His own plans and accomplish His will. Also action inspired only by duty and love, without any personal desire or expectation, without any thought for the advantages and personal benefits which one may gain as a result of its performance.

"The Father works in me", and "the works that I do are not my works, but the works of the Father". This is exactly the Karma yoga teaching, the spirit and essence of karma yoga. The consciousness which presides over actions raised from a purely personal view point to the impersonal standard of God acting through man; to do the works of the Father only and the ones which further His plan Constructive action, inspired by Love and Truth, done to "His glory" or that is Presence and Omnipresent Light may shine through them, honourable work done through humility and meekness, giving to God the praise and merit of it—not destructive ones inspired by Hate and Illusion, or those in which the personality takes on itself the glory and merit thereof, works which inflate human pride, vanity and conceit.

Above all **GOOD WORK WELL DONE**: work approved by one highest discernment and of which one may never be ashamed or repent, the best and most useful work that one may do, done at one's best, or higher than it, in the consciousness of one's unity and co-operation with Omnipresent Omnipotence and Omnipotence. And any work in which God's expression is sought above all. Good work done as God's work.

Karma Yoga is any work done in freedom and love and inspired by Love and Duty. Because freedom from every bondage, in the greatest degree in which it may be attainable is always sought in Yoga, it must be when-

ever and in the degree in which it may be possible, **FREE WORK**—work not imposed on one from the outer, but freely chosen from one's election, vocation and discernment, inspired by one's inner sense of duty, by the law of one's being and progress, or by God within. External coercion has no place in Yoga; perfect freedom is a divine gift to every human being, and one must never rob, nor permit others to rob him of it. Every one is "**WHOLLY FREE**" in God and may and must always find his or her own freedom in Him. Everything other may and must be sacrificed to it whenever necessary. One cannot truly progress without it without the freedom to obey to his or her own best.

Truly understood Duty is never a binding or limiting agency, although this may be of a false duty. True duty is never binding, because it is always the expression of one's best judgment and discernment, and is not true duty that which obeys to a lower standard. There may be and there is always a graduation of duties, and true duty is always the highest: that which is more strictly conforming to the law of one's being and is a most true expression of God's will in one.

To understand one's duty or one's best, exercising in it *viveka*, the faculty of spiritual discrimination, is therefore an inseparable part of karma yoga. Undiscriminated action, action done without knowledge and without discernment not expressing one's best, action done in ignorance rather than rooted in knowledge, Wisdom and Truth, is not karma Yoga or unbinding action because that which is the out-come of ignorance or discernmentlessness is always binding. It could not be God's action or the will of God in us, because God is Truth and His Will. God and God's Action and God's Will are those which express them, in exactly the measure in which they do it.

Karma Yoga and Dharma Yoga—the Yoga of Action and the Yoga of Duty or right action and Highest Duty—are indeed one and the same and in it Prema and Love cannot be absent in both its motive and the doing of it. As an expression of Truth, Duty is the Light, the light of the Sun of Righteousness and Truth, which lights our path and everything we do; and love is the

natural warmth of that light, the flame burning in clear, enduring enthusiasm, which must sustain and at the same time inspire us in the doing of any thing. Love—without passion and attachment—is the essence of Dharma.

As the "sustaining" power or sustainer of action, Dharma is in Karma Yoga the natural sense of Righteousness, the will to obey to the law of one's being or to do what is one's best according to one's condition, the place one has in society, sex, caste and stage of life. Dharma may, thus be very different for every human being; but in whatever condition or stage of life one may be, always there is for him or her a special Dharma—his or her own Dharma—and in the faithful doing of it, with love and spiritual discernment, one shall find his or her right way to progress in Wisdom and Truth, Self and God Realization.

We have already had occasion to deal with the stress which is made in yoga on the sattvic quality, to the point that yoga may be largely identified with an effort to reach a steady and definite dominance of that quality. A sattvic physical body, an equally sattvic emotional body, a sattvic mind and understanding may be said to be respectively the aims of Hatha, Bhakta, Raja and Jnana yoga, just as sattvic speech is mantra yoga. In a similar way, karma yoga may be identified with and spoken of as sattvic action; action in which may be revealed the light of a higher understanding and practical wisdom, spiritual discernment and discrimination.

As every thing, action may be Tamasic, Rajasic or Sattvic, according to the prevalence of either guna in its motive power; Tamasic action is thus every action done in ignorance and dominated by instinct, everything done blindly, although it may be in obeisance to an established practice, everything which is an outcome of a bad habit, or is simply inspired by fear, anxiety or apprehension, everything in which the light of a higher wisdom is, as it were covered or deliberately shut out, or simply not sought. Rajasic action is everything which is done through passion or will-fullness, every rash, violent or destructive action, everything which is done precipitately and without a mature reflection, every thing which is the outcome of the personal sense and will, every action done in opposition or active resistance, retaliation etc, everything which is dominated by anger, pride, greed, carnal attraction or desire of material possession.

And Sattvic action is, similarly everything in which the light of a higher wisdom is actively sought and expressed, that which is an outcome of mature reflection spiritual discrimination and understanding, that which is inspired by a desire for Truth, every action done in love, without attachment or personal desire, or for its own sake and out of duty only, everything done in a calm, serene and happy state of mind, without any resentment, anger or fear, everything which is inspired by self-abnegation and in which moderation and good will rule, every good deed done unselfishly, everything which has as a motive the well-being of anybody and which is wholly dispassionate in its performance, study and meditation, deeds of charity, sacrifices etc.

Both Tamasic and Rajasic actions are eminently BINDING ones; they bind the one who perform them on account of ignorance and passion which are their motive powers, misery and pains of all kinds being their inevitable result. Only Sattvic actions are not BINDING but freeing actions, bearers of truly desirable fruits, the chief of which is true wisdom.

Karma and Dharma may be considered as interchanging factors. Dharma is generally the doing of that which is good, of that which has a lifting and ennobling influence: adharma or sin is the doing of that which is bad, either intrinsically or for one person in a determinate condition, that which degrades one or makes him retrograde, morally or spiritually. Dharma inspires the perfect or sattvic action and the perfect or right action is of itself dharma. No man can be judged by his Dharma, but rather by the way in which he or she will perform it.

Although the doing of the Good, according to one's Dharma and the best that one may do must be the whole concern of a karma yogin, the doing of it shall, in a last analysis, benefit him much more than the world, mankind the people, nation or persons for which he or she is doing it. Such is, indeed, paradoxically as it may seem, the natural outcome of every unselfish, self-abnegating, self-effecting action. It will benefit one through freeing him or her from ignorance and passion, from the always binding power of illusion and self-seeking. One will be enriched by that through which he or she seeks to enrich the world and his fellow men.

In conclusion Karma Yoga, is simply the DOING OF GOOD AT ONE'S BEST. Doing which, as Buddha, says, will take us to freedom and to Truth.

DIVINE LIFE

By Swami Sivananda

254. Lord Krishna is an embodiment of Rasa. He is Akhilarasamrita Murti. He is the repository or fountain-source of all Rasas. The devotee shares this Rasa or supremely delicious nectar through devotion. Rasa is an eternal indivisible and inconceivable essence of the supreme transcendental bliss. Rasa is of the essence of Krishna. The devotee tastes the Bhakti Rasa and attains immortality.

255. Mark how Prema arises in one's heart when a man attends the satsangh of bhaktas. He hears the glory of the Lord and the efficacy of Name of the Lord. He begins to develop faith and slowly he is attracted towards the Lord. He then begins to do kirtan, recite His Name and sing His Glory. He takes to the study of Ramayana or Bhagavat. This is his initial sadhana. By chanting the Lord's name and hearing His glories and Lilas all his sins and obstacles to devotion are destroyed. Nishta (devoutness) springs as soon as the evils are annihilated. From Nishta, ruchi or taste for hearing the Lilas of the Lord, reciting His names and singing His glory arises. This taste is followed by a strong inclination for devotion and closer attachments. Rati or intense love arises from this inclination. When Rati for Krishna which arises from Sadhana, bhakti is deepened and intensified which is permanent form of Bhakti Rasa. In Prema the heart is softened more markedly. Prem is the abode of all Bliss. It is the one thing needed. It is the culmination of Bhakti.

256. Dharma indeed is supreme in this world. In Dharma is truth rooted (Dharme satyam pratishtitam). Therefore practise

Dharma. The practice of Dharma will lead to the attainment of the final emancipation or freedom from birth and death.

257. O Lord! although Lakshmi ever abides with thee, she is jealous of the tulsi which is offered at thy feet, and wishes to serve thee in a like manner. Thy devotion to those who are devoted to thee is greater than to Lakshmi. Those who are thy devotees and know the truth, wish only for devotion to Thy feet. Therefore let me have devotion to Thy feet. Devotion to Thee is the only remedy for those who are being scorched by the fire of Samsara or worldly life.

258. Man wants fullness. He does not know on account of his ignorance where to make his search to attain this fullness. In vain he searches in external objects to obtain this fullness. He amasses wealth, gets titles, marries, begets children and builds bungalows and yet he cannot attain this fullness. He can attain this fullness in his own inner Self or Atma which is all-full. His constant wish to attain fullness gives the clue that the nature of the soul or Atma is fullness. It is self-contained.

259. The religion of the good, the path of Dharma is extremely subtle and difficult of comprehension. Therefore follow the teaching of the scriptures and instruction of sages.

260. Out of righteousness springs wealth. Out of righteousness springs happiness. One obtains everything from righteousness. This world has righteousness as its essence.

(to be continued.)

INITIATION (DIKSHA) DAYS IN DECEMBER, 1946

Sunday, 8th December : Lunar Eclipse

Sunday, 29th December : "Divine Life Sadhana week"

Aspirants and devotees receive Initiation (Mantra Diksha) on these auspicious days in December. Special Poojas, Archanas, Havan, will be arranged in the Viswanath Mandir. Mahatmas will be fed.

DIVINE LIFE FOR CHILDREN

REAL GREATNESS

Live honestly, work conscientiously. Act nobly. Try to possess a large heart. A really great man is one who possesses a large heart, great wisdom and good character.

Worldly position is nothing in the eyes of God. A poor man may become a great man, if he so desires and if he tries to attain that greatness.

Napoleon, Nelson, Lord Clive, Ramsay Mac-Donald, Justice Muthu Swami Iyer, Cardinal Wolsey were born in a poor family. They became great, through their exertion. Their glorious deeds are imperishable and their names immortal.

RIGHT CONDUCT.

Right conduct is the source of all blessedness. It is also known as Yama and Niyama. If you follow these moral rules and spiritual vows you will become a great and powerful person.

Do not injure any being any man or animal. Speak the truth always. Do not steal the property of others. Observe celibacy. Do not accept gifts from others. This is Yama.

Be pure in body and mind. Be always happy and contented. Fast on Ekadasi days at least. Read scriptures like Gita and do Japa. Pray to the Lord every day. This is Niyama.

There is no greater wealth than Yama and Niyama. There is no greater glory than practising Yama and Niyama. God will come to you and help you if you follow these rules.

SERVICE IS WORSHIP.

Father is your visible God. Mother is your visible God. Teacher is your visible God. A sadhu is your visible God.

Serve Sadhus. Serve the poor. Serve the sick. Serve the parents. Serve the teachers. Serve friends.

Service is worship of God. Service of man is service of God. Service of the poor is service of God. Service of parents is service of God.

SPIRITUAL GUIDE.

Get up at 4 A.M from bed. Sleep for six hours at night. Do 10 Malas of Japa. Do kirtan for one hour. Do twenty Pranayams. Do Sirsh, Sarvang, Hal and Matsyasan. Sit on Padmasana for Japa and meditation. Read Gita a little every day.

Spend your time in company of the wise. Observe Mowna once a week. Do selfless service a little every day. Give much in charity. Write Mantras in a note book. Practise physical exercise in the evening. Do not tell lies. Do not be angry. Do not make useless company. Keep up strict Brahmacharya. Study religious books daily. Control evil habits, like anger, greed, jealousy, desire, pride.

Remember the Lord always. Fast on Ekadasi days. Eradicate bad qualities like novel-reading, visiting dramas and cinemas, coffee and tea-hotels. Develop right conduct (Yama and Niyama). Eat little. Talk little. Study more. Go to bed at 10 P. M.

INNER RULER

O Sohrab? Man does various kinds of actions. When the prana or life-breath departs from this body, his body remains as a corpse on the ground. It gives very bad smell. The dead body is burnt or buried or thrown into the river.

The dead body cannot talk, cannot see or hear. Who created the body? The Creator is God. He is the Indweller. He is the inner Ruler. It is through His power only this body moves, and works. It is through His power you see, hear, smell, feel, talk, think and know.

Know Him. You will become immortal. You will enjoy Supreme Peace.

DEEPAVALI—THE FESTIVAL OF LAMPS

By Sridhar.

Festivals, periodical religious functions, ceremonies and rites have a two-fold aspect and purpose. There is the external observances sanctified by long custom and there is the inner truth which these functions are meant to remind us of and to rekindle in us. To keep fresh in mind and to readily recall the seven component colours of the rainbow students are given the code word 'VIBGYOR'. In like manner each festival and ceremony is in the nature of a socio-religious keyword to remind you of spiritual truths. Unlike ordinary symbols that are silent these ceremonies are 'symbols in actual enactment'. The truth which the different sacred observances symbolise are better understood and glimpsed when their scriptural back-ground is impartially studied.

The Deepavali is a national festival in India. It is a very joyous three-day affair. There is gaiety everywhere, cheerful faces new cloths, bright colourful decorations and lamps, lamps and more lamps. Illumination is the main, prominent feature of the celebrations. There is something unique about Deepavali. Most festivals in Hinduism are held in honour of some particular aspect of the Deity. But Deepavali is a distinctive combination of three different celebrations falling under the same name. The first is Naraka Chaturdas, (on the fourteenth day of a dark half) then is Lakshmi Puja on the New Moon day and the third day is Bali Padva (on first day of the following bright fortnight.) This year the three days were on the 23rd, 24th and the 25th of October.

The first day is the celebration of Lord Krishna's Victorious battle with the demon Narakasura. Srimad Bhagavata describes this incident in the 59th chapter of its 10th Skanda. Narakasura is a most formidable demon of terrible prowess. He is the son of Bhu Devi (presiding deity of the Earth) and the Great Boar or Varaha avatar. Seated upon Garuda, Sri Krishna slays the asura. The next day comes Lakshmi Puja, the adora-

tion of the mine and store-house of all auspiciousness. The third day commemorates the great sacrifice of King Bali who never refused a suppliant. Danaveer Bali is confined to the nether-world. On Bali Padva day he is glorified.

The Ever-perfect Self, becoming involved in Maya and the Gunas (symbolised by the boar form) contacts with samsar (Bhu Devi) and out of this association is born the lower asuric ego of the impure self in the individual with its hosts of passions and evil tendencies (Narakasura and his asuric forces). The sattwic side in man (Devas) is overcome by Narakasura and man's faith (Aditi's ear-rings) taken away by the latter. Sri Krishna (the Guru) riding upon Garuda (Yoga and self-control) overcomes the lower ego of the seeker and restores his lost faith to him. The aspirant now adores Virtue and Righteousness (Lakshmi) and obtains all the auspicious qualities. But the rapid progress in virtue and success on the spiritual path endows him with a subtle higher egoism (Bali) which retards his further progress. This necessitates Divine intervention again and the Lord's Grace disguised in the form of some experience (the Vamana form) lovingly removes the higher ego and thus blesses the jiva. When the Lord's blessings come in disguise to the seeker the latter's personal ego (Sukracharya) tries to prevent the seeker from receiving the divine guest. But the seeker should turn away from such promptings and surrender himself fully to the inflow of Grace. Then he is accepted by the Lord as His own.

This is, in brief, the implication of the three-day celebration of the Naraka-chaturdasi, Lakshmi-puja and Bali-padva together observed as the DEEPAVALI. Glory be to the ancient seers who sought to perpetuate the great truths through festivals and observances! All Glory to the Omnipresent Lord Who inspired them to adopt this effective method!

(Continued from page 310)

55. Sri P.N. Janakiraman B.A. 72, B. I. T, Two Rooms, Matunga Bombay (19)
56. Sri M.S. Jagannathan, 171, Ramakristpore Lane, Silpore P. O. Howrah.
57. Sri Muljibhai Jagjivan Trivedi, Nagnath Gate Amprel, Kathiawar.
58. Sri Subramania Rao, No. 9 Old Munsiff Court Street, Saicapet Vellore, North Arcot District.
59. Dr. Signe Angaard M.D. Coopenhagan,
60. T.N. Subramanian, Harur.

Serial No. 2.

PHILOSOPHY IN HUMOUR

KEEP THY WORD! OR DURGA SHAKTI MAHATMYAM.

You should always keep your word. This is the key to success, both in worldly and in spiritual life. All the set-backs in life come in your way only because you don't keep your word. Failure in this respect brings in its wake a multitude of mishaps. You make enemies of friends. In the spiritual life, you take so many resolves; but you don't stick to any. You take a vow to do this; not to do that. But the intensity of shraddha weakens and slowly you swerve from the right path. Progress in the spiritual path, as also success in the world, is impossible if you do not cultivate this cardinal virtue of keeping your word.

Sometimes we play this trick with the Gods also. When we are afflicted, when we are suffering from some disease, when we are forced to look up to the Gods for help, we promise to do some charity, to offer some special prayers, etc. When we tide over the critical period, when we are well again, we forget all about it; God is omnipresent, omniscient. He knows even our thoughts. How-foolish it is to "deceive" Him!

Once a villager's son fell sick. One day the fever took a sudden turn for the worse; and it was diagnosed to be typhoid. No medicine could cure him. He prayed to Sri Durga "O Mother, please cure my boy's fever. He is my only son. My family will be ruined if he succumbs to this fever. O Durga, please save us from this peril. As soon as he gets all right, I shall take him to your shrine and offer special Puja and prasad worth Rs. 100. Through Durga's sakti, the boy quickly recovered. The old man remembered his promise to the Goddess; but thought "I have spent quite a good amount over the medical expenses and doctors' fees. The doctor has also advised the boy to take some tonic to tone up his system. I am now very much hard up. I shall offer Rs. 50 worth of prasad to Durga. She knows my position and she will understand it."

Days and weeks passed. Slowly he began to console himself with the idea: "After all Durga is not going to eat Rs. 50 worth of sweets. Do not the Scriptures say that God is more easily pleased through Bhavana than through physical offering of puja? I am a poor man. She knows it too. So, why waste

so much money in sweets. Instead, I shall do a special Puja and shall offer sweets, etc., for Rs. 5/-." Even this remained only in the realm of thought for quite a considerable time.

His house was very near the Durga temple. One day he was sitting alone in his room; and he heard the temple-bell. This suddenly brought to his mind the promise he had made to Mother. He was afraid of incurring the wrath of Durga. He got up and went out immediately with Rs. 5/-. A friend on the way enquired about his mission; and, on being told, he said "Don't be silly. Is mother Durga going to eat five-rupee worth of sweets? It is only your foolishness that makes you think that way. What would surely satisfy Her is sincere worship at Her altar; and that you can do by merely purchasing some pooja materials and a few cocoanuts for Rs. 1/4 and offer it with sincere devotion to the Devi. You can distribute these cocoanuts to the children inside the Temple itself." The old man was convinced of the fairness of this advice. He went to a nearby shop and enquired the price of a cocoanut. He was told that it was As. 5 (each). Bargaining started and the old man wanted four cocoanuts at the rate of As. 4 each. The shopkeeper, however would not agree, but said "If you want to buy for As. 4 you will get it a mile off nearer the cocoanut garden." He went to the place indicated and saw a few cocoanut shops there, there he was offered cocoanuts for As. 4 each. He thought this too high, having walked such a long distance for the sake of this. Here he wanted the cocoanuts at As. 2 each. The shopkeeper laughed and said "You can't get it for that price here. You will have to go farther, to the grove itself." The old miser pursued his quest. In the grove he enquired of the man in charge and was told that the price of the cocoanut was As. 2. "What" he thought, "I have come all the way to the grove itself." This man has just taken the cocoanuts from the trees and wants As. 2 for it!" He bargained here too and was told "If you want it for one anna, you will have to take it yourself from the tree. The potency of greed is indescribable. The old man climbed up a tree. Not trained in the art he lost hold of the tree while tagging at a

cocoanut and found himself swinging in mid air. There he clung to the cocoanut and dangled thirty feet up.

When he was in this distressed condition, Mother Durga entered the body of the gardener who was Her worshipper and had been praying for a hundred rupees for the marriage of his daughter; Mother Durga made the gardener demand Rs. 100 from the poor man hanging from the tree. The man, seeing no alternative, promised this. The gardener then managed to get him down. The gardener went with him to his house and got his Rs. 100 which the old man gave with not a little hesitation. He was thinking deeply over the whole matter in the night and it suddenly occurred to him that all this trouble was due to his not keeping the word that he gave to Durga; and that by not acting up to his original promise, he not only had to undergo all the sufferings, but could not escape fulfilment of the promise. He went to the temple early next morning; prayed to Mother Durga with

tears in his eyes and asked for pardon, promising at the same time not to repeat his mistake.

This has a two-fold lesson for us. - Firstly this sakti is inherent in the deity whom we adore; God knows our innermost thoughts and bestows his blessings on us or punishes us according to the good or bad thoughts we entertain. Secondly, keeping our word is of the highest importance. If you realise how essential a good quality it is for the ordinary day-to-day living of man, you will readily see how very great is the necessity of adhering to this virtue strictly, in the pursuit of the spiritual path. We often take resolves at holy places; but as soon as we get back to our old surroundings, they slowly lose their grip on us through our own neglect. This is dangerous. No one can hope to have an iota of progress in the spiritual path if he does not sincerely stick to his resolves. The motto should be "Make few resolves; but stick to them tenaciously."

"THE DOCTOR OF THE SOUL"

Prof. Risal Singh, Jat Inter College, Muzaffarnagar.

Eighth September is an auspicious day in the history of the Divine Life Society. It is a day when the inmates, disciples admirers from distant parts of the country assemble to celebrate the Birthday of His Holiness Sri Swami Sivananda Maharaj. Sri Swami's life is wholly and solely devoted to the spiritual uplift of humanity. In his young age he devoted himself to cure the physical ailments of human beings. To the high souled Swami Maharaj, it is a very small task. Since 1924, he has launched upon a new task for which rare personalities are fit. He is now a spiritual doctor. The number of doctors who help the human beings in the cure of their bodily ills is quite large these days. But spiritual doctors are very rare in this world. To Ananda Kutir there flock innumerable afflicted souls for spiritual healing. Here we find Sri Swamiji Maharaj busy to write prescriptions to the poor, deluded souls who approach him. Needless to say that the prescription business is done without any sort of fee. The only thing he expects his patient is faith-unwavering faith in Divine Power. What a wonderful service Swamiji is rendering to the suffering and struggling humanity. God may bless him with immortal life.

In the personality of His Holiness, the East and West are blended in a nice manner. He interprets the philosophy and wisdom of the

ancient seers of India through the medium of English to the Westerners. His monthly organ is read and fondly read all over the world. Once a month the high Souled Swamiji speaks to the struggling human beings. His writings touch the very divine spring of a man. Hence irrespective of creed and sect they are read lovingly by the people of different persuasions. Verily great Swamiji is above all outward forms and differences. His message is universal. Hence he is worthy to be respected as a world teacher. Swamiji imperceptibly occupies a place in the heart of one who happens to read his articles or books. In his books he writes the very spiritual experiences which he had in his inspired moment.

Undoubtedly there are Yogis and great Yogis in this blessed Land of ours. But the people of the world have no approach to them. Here is a Sage and Yogi at Ananda Kutir who is always handy and accessible to all people who come to him for the solution of their difficulties. The world needs, to day, the help from such yogis. The present world is groping in the dark without a spiritual guide. Would the organ of the Divine Life Society be read by the readers of the big nations, who happen to control the destiny of humanity, to-day, so that those unguided men may lead the world to right path. Amen.

LIGHT, POWER, WISDOM

Herein the learned author has versified the contents of the famous book "Light Power and Wisdom" written by Sri Swami Sivanandaji Maharaj.—*Editor.*

(*Prof. Ruliam Kashyap, M. Sc.*)

Shivanand's Light, power, Wisdom,
For devotees ensures Lord's kingdom.
Do you O Love ! really want God ?
Then see the Light, within you, Lord.

Lessons on life will you then learn,
"Be good", "Do good", then your concern.
Do as you wish to be done by ;
"Be up and doing", this stand by.

Practise Ahimsa and be kind,
Develop pure love so blest fine.
Have equal vision, broad vision.
Love all, secure Divine vision.

Behold the Self in one and all ;
Give, serve and love, give, do give all.
Cheerful always be, be righteous,
Adaptable be, make no fuss.

Develop virtuous qualities,
Establish good habits, feel ease.
Develop power of endurance.
Utter measured words ; more silence.

Light on life by knowing faults
One's own, by admitting own faults.
Darling ! do kill this ego own ;
Uproot self-justification tone.

Control anger by love ; follow.
Instructions twenty ; which I show.
Simple life lead ; live plain, high think ;
From regulated life, do not shrink.

Life is so very precious, dear love !
Acquire spiritual wealth, True Love ;
Understand law ; Guru one stick to ;
Worship your teacher, pupil true ;

Have satsang with sages fine ;
Follow their instructions, blest wine.
God is love, Name Omnipotent ;
Regularly do Kirtan in glorious Den !
Sing Lord's glory, devotion, mature,
Realise the Lord, through Prem, secure.
Now pray sincerely from heart ;
Prayer wonders doth work, keep heart.

II. POWER.

Aspire fervently for same,
Stick to principles own, get fame.
Be fiery in resolve your own,
Determined, firm in vows own.
Despair never, for as you think.
So you become ; from despair shrink.
From within, strength, do ever draw out ;
Secure nature conquest throughout.

This world is school really great ;
World is your body, sages state ;
Karma Yoga secret understand ;
Imparteth us joy True-bliss stand.

Yoga of action, to knowledge leads ;
Keeping near God, fulfils our needs.
Karma Yoga is of Yogas best,
To God, it yokes devotees blest.

With all, oneness real do feel ;
Expand, evolve, before Him kneel.
Your motives scrutinise honestly ;
Spiritual-diary keep modestly.

Now do you practise true sadhana.
Constant, regular, keep in Sadhana.
Through love grow strong ; Santosh practise.
Sadhana, secret of health, never miss.

Be ye equipped with means the four ;
Be self-controlled, rely too sure.

On self-your own ; nature conquer ;
Acquire Vairagya ; never err.
Faith is life, no faith, no Gyana ;
Know Him in essence ; this true Dhyana.

Meditate, get strength, annihilate.
Agyana ; superconscious blest state.
Practise the three kinds of Tapas
Nectar divine drink ; make no fuss.

Immortality birth-right own,
Forget not this goal, Divine Tone.
Awake achieve the goal, Darling !
Goal of life-God realising.

WISDOM. III.

Live in the present : abandon.
Attachment : sense-enjoyment shun.
Well-balanced mind have, coax it well ;
Discipline mind : occupy same well ;
Show leniency none to mind own ;
To discriminate learn, this truth-tone.
Sacrifice pleasure to bliss gain ;
Rightly think, control your thought-strin.

Entrust your actions all to Lord ;
Evil will perish of own accord.
Be pure ; the rod of Viveka raise ;
Rely on God alone ; Him praise.
Eternal bliss in God alone ;
Serving the poor-God worship-alone.
Yourself do root in your own God ;
Inner ruler the supreme Lord.

Quest after Self start in earnest ;
 " Who am I " do seek in earnest.
 Do search, understand realise ;
 Introspect, vision materialise.
 Search Him inside your heart, darling,
 Remove the veil, now look within.

Knowledge gives freedom ; motionless sit ;
 Hear reflect, meditate ; at mark hit.
 In Brahmamuhurta, do meditate.
 Practise regular meditation state.

Tap source ; concentration doth lead.
 To bliss ; this way fulfil your need.
 Unshakably serene keep ;
 Become silent ; at Brahman do peep.

Let truth in stillness shine e'er bright ;
 Inner voice, hear thou, true Guide.
 Do feel that thou art true Atma ;
 Live and rejoice in Atma.

Like child, be frank, simple, humble ;
 Thou wilt thus taste bliss Eternal.
 Realise then bliss infinite ;
 Live in God, Father-son, the sprite.

Be in the tune with Lord ; surrender
 Totally ; one with law-giver.
 Thou art Light, Power and Wisdom.
 Everywhere there is Lord's kingdom.

Thou art life, Intuition, conscience,
 Potent existence, All-science.
 Bliss incarnate, Beneficence true,
 But felt only by blessed few.

BIRTHDAY CELEBRATIONS

Lahore.—The 60th Birthday celebrations of Sri Swamiji Maharaj went off successfully. On the 8th it was celebrated at the Gita Pracharini Sabha and on the 9th at the Sanatana Dharma Mandir premises at Qilla Gujjar Singh. On the first day of the celebrations. Pt. Dev Sharma and many others spoke on the meritorious selfless service rendered by Sri Swamiji and his great spiritual achievements and how he lived to serve humanity. At Qilla Gujjar Singh the Gawal Mandi Sankirtan Mandali conducted a special Sankirtan. Special prayer for the longlife of Sri Swamiji was conducted before the functions terminated.

Sitapur.—A special meeting was held at Seth Jainarayan Building under the chairmanship of Danvir Seth Jainarayan on 8-9-1946. The function was a grand success ending with distribution of Prasad and prayer for long life of the Swamiji.

Sukkur Branch.—The Sukkur Branch of the Divine Life Society celebrated the day on a grand scale. A set of sincere Sadhaks formed themselves into groups and comforted the sick persons in the Civil Hospital and distributed fruits at their beds. The celebrations were conducted under the presidentship of Swami Sundar Ananda Bharati Maharaj.

Mehshana Branch.—The day was fittingly celebrated with a grand Havan at the Sannyasashram. A Laghurudra Yajna was performed by the learned Brahmins. Swami Vasudevyananda addressed a public meeting giving a vivid description of the lofty uplifting services of Sri Swamiji Maharaj and pointed out in details how the Saint of Ananda Kutir contributed to the preservation of our ancient Aryan culture.

Aligarh.—This branch conducted the Birthday on a grand scale. A course of Divine Life Sadhana was performed during the day. There was discourses on Ramayan and the life and teachings of Sri Swamiji.

George Town Branch.—Here the day was celebrated under the auspices of the local branch of the Society with Justice N. Chandrasekara Iyer in the Chair. During the course of the meeting Diwan Bahadur Sri K. S. Ramaswami Sastrigal, Prof. R. S. Venkatesan, Rao Bahadur D. Krishnamurti, Pandit Ramakrishna Sastri and others paid glowing tributes to the sacred life and mission of the great Swamiji. A special message received on the occasion was read out before the audience. Mr. T.A. Ramarao the able president of the branch is responsible for the excellent function that took place on the 8th September in honour of the 60th Birthday of Sri Swami Sivanandaji.

THANKS

His Holiness Swami Sivanandaji Maharaj of Anandakutir thanks the numerous devotees and well-wishers mentioned below and all others for their greetings and good wishes sent through letters and telegrams on the occasion of his 60th Birthday, and requests each one to be regular in his sadhana and assures of his heart-felt love and service for them.

1. Sri Nandkishore, 15/1, Gardanibagh, Patna G.P.O.
2. Sri Ragunath Sahai Saini B.A.L.Lb., pleader, Bandian Street, Ludhiana, Punjab.
3. Sri Motumal Dandumal M.A., Basantani Tilak High School, Sukkur, Sind.
4. Sri Homai, Parsi-Fire temple, Sukkur, Sind.
5. Sri Akhil Venoy c/o Pandit Ramniwas Saraswat, J. C. Mills Ltd. Gwalior.
6. Sri Mohanlal Saxena, Member Legislative Assembly, Aminulla Park, Lucknow.
7. Sri V. H. Dalvi, Satara, (S.M.C.)
8. Sri B. Subha Rao, president, the D.L. Society, Moodabidri South Kanara District.
9. Sri Om Shankar Durrhaya I.A.O.C., Educational Officer, Nirschatti, Manbhun, Bihar.
10. Dr. M. L. Gosain, Captain I.A.M.C. P.O. Dinga, Gujerat.
11. Sri Sukh Dyal Bhana, V. and P.O. Jodhpur, Dt. Multan.
12. Sri P.G. Swamy, Madras H.R.
13. Sri B. B. Desai, Bahrein (with a nice poem)
14. Sri Somanath Sahay.
15. Sri Swami Krishnanda. Brindaban.
16. Sri M.V. Radhakrishna, Anaparti, East Godawari Dt.
17. Sri P. Ramalingeshwara Rao, 9, Law College Hostel, Poona.
18. Shri Thichan Joshi, S. S. M. 's office, Nahau, Dt. Ambala.
19. Divine Life Society, Amrite.
20. do Mehsana.
21. do Sukkur.
22. Sri M.L. Dar, Retired Dy. Collector and 1st Class Magistrate, Birla Hotel, Benares Hindu University.
23. Editor, Kalpavarkash, Ujjain,
24. Sri Jeevan Rao, Triplicane Madras.
25. Sri H.M. Mehta and family, Bombay.
26. Ramchand Hariram, Madras.
27. Sri Swami Nirbhayananda, Kangra.
28. Sri Desraj Sachadev, Chaklala Cantt.
29. Sri M.V. Ramalingam, Nellore.
30. Sri Lakshimichand, Rewa.
31. Sri Kanji Dave, Dhinoj.
32. Sri Evan Milister, Bombay,
33. Mehsana Nairobi Kailaspati Bank, Nairobi.
34. Sri Mehta, Matunga, Bombay.
35. Sri G. Munnayana, Korukoller, Kaikalur P.O. Kistna Dt.
36. Sri Vasudev Nangia, P.O. Box No 256, Lahore.
37. Sri Dipti Lall Issar B. A. Devi Dwara lane, Saidpuri gate, Rawalpindi city, Punjab.
38. Sri Samananda, 59, Bodhee Rs. Adayar, Madras.
39. Sri S.V. Kailaspathi, New Delhi.
40. Sri C. Das B. A. (Hons) L.L.B. Advocate High Court Lahore.
41. Sri Jariahuram, Hindupur.
42. Sri L. Bhujanga Rao 2703, Nanayakkarachetti Street, South Main Street, Tanjore.
43. Sri S. Guruswami, Gemeni Studios, Cathedral P.O. Madras.
44. Sri Sohrrb B. Iranee, 5-A, Mosque Road, Fraser town Bangalore.
45. Sri Perur Venkatasubbiah, Cuddapah.
46. Captain Jahan Zeb Khan, Adjutant, The Guides Cavalry Ahmednagar.
47. Pahlaj, 365/15, Robson Road, Karachi.
48. Sri V. Narayana Mallya 7/261, North Cherlai, Mattancheri Cochin.
49. Sri Sat Parkash Saini, 521, Aliganj Road, Aliganj, Lucknow.
50. Sri Om Shankar Dinaha, Barshachati.
51. Sri Sitaramkrapa Asrit Gangacharan Avasthi, Namnair, Agra.
52. Sri P.M. Pandya, Permanent way Inspector, Gondal Railway, Upleta, Kathiawar.
53. Sri Chhedilal, C/o Durga Land Lord, Nai Basti, "Barafkhana" P.O. Hazratganj, Dt. Lucknow.
54. Sri Suresh Verma, Secretary, Hindu Sabha, Ludhiana.

(Continued on page 305)

NEWS AND NOTES

Ashram Notes.—As usual the holy shrine Viswanath Mandir was the auspicious centre of several devout gatherings and worship on sacred days during the recent months, since our last report in the *Divine Life* of August, 1946. A Panchakshari Purascharana at the request of the Management of the A. R. S. Mills Ltd., Amritsar was conducted with a grand Havan and feeding of Mahatmas just before the Janmastami.

Sri Krishna Janmastami was celebrated in a befitting manner on 20th August with grand special Maha Pooja to Lord Krishna, Sri Krishna Sankirtan at Brahmamuhurta with prayers, a beautiful exposition of Sri Krishna Tattwa by Sri Swami Swarupanandaji, Bhagavat Saptaha (commenced on 14th August), discourses on the Janma of the Lord, study of relevant portion about Sri Krishna Janma at the proper time, Sahasranama Archana Mahanaivedyam and Mangalarati. The function continued till midnight.

Due to the unceasing enthusiasm and earnest efforts of devotees Sri Shiva Prasadalaji, Sri Ayodhyaprasadji of Silao, Sri Labharanji of Sialkot and Sri Sivanarayanji Akhanda Pat of Tulsikrit Ramayan, Bhagavat Saptaha and Vishnu Purana were successfully conducted during August.

Ganesha Chaturthi was celebrated with special worship and Swadhyaya of relevant scriptures and Shodasopachara Pooja and special Archanas on the 30th August. The function was peculiarly interesting with the sacred Vedic chants.

On the 11th September the Birthday of the famous South Indian Saint Srimad Appaya Dixitar of revered memory the worthy ancestor of Sri Swami Sivanandaji Maharaj (whose 60th birthday was celebrated on the 8th and 9th September) was celebrated. Select works of the great Dixitar was read out and many speakers dwelt upon his glorious life and work and his marvellous achievements. Srimad Appaya Dixitar is the author of over 704 original works in Sanskrit. He was a Siva Bhakta a sage of Self-Realisation and a first rate Vedantin, and erudite scholar. There was Mahapooja, Naivedya and worship of the saint.

Navaratri Celebrations.—Durga Pooja Navaratri celebrations were conducted in a most splendid manner at the Ashram from 26th Sept to the 6th October. Beautiful decorations were made at the specially set up altar in the Bhajan Hall. On all the nine days tasty decorations in different styles were arranged by Sri Swami Sankaranandaji of Dattagiri Guhalayam of Sendamangalam whose special interest added to the grand success of the celebrations. For the first three days the Divine Mother shone resplendently as Sri Vanasankari amidst green foliage, and forest flowers. Next three days She shone as Lakshmi in the stately fashion and the last three days as Mahasaraswati swinging majestically bestowing Vidya (knowledge) to her devotees. Regular study of Durgasaptasati, Sahasranamas of Lakshmi, Bhavani, Lalita, Veda Parayan, prayer Kirtan and different sacred offerings on different days were conducted. On the Vijayadasami day a Chandi Havan, and worship with flowers, clothes and Dakshina, Arati and feeding of Navakanyakas was performed. A large crowd of devotees from Delhi, attended the function. A special Pooja, Chandipat, Mantra Japa was conducted by Shastris separately where the Sphatika Sri chakra from the Viswanath Mandir and Kalasa were worshipped with due Vedic injunctions

and Devi was invoked for the peace of the world, prosperity and welfare of all peoples of the world. Abutis for Viswasanti were also offered during Havan on the last day.

The usual Pradosha Pooja, illumination, special Ganga pooja Akhanda Gita pat etc., were conducted on due dates as announced in the spiritual calendar.

Health and long Life.—Special poojas at the request of various devotees are held every month. Purascharana of Mahamrityunjaya Japa of one lac and quarter, is being done at the request of Sri B. K. Katri of Ahmedabad for the health and long life of Sri D. B. Khatri. A special feeding was arranged on 12-9-46 at the request of Sri Kevalram Sugand, Karachi. Special lighting was arranged in the Mandir at the request of Sri W. Jagannathan, Madras. Special Poojas, Archanas, Abhiseks etc., were done on behalf of various other devotees and prasad sent to all of them after the performance of the Pooja.

Chittagong Flood Relief :—The party of six Divine Life Workers that had proceeded to Chittagong did their best to help the people of the affected area of Chittagong. They worked in co-operation with the units of the Marwari Relief Society that were functioning in the affected areas. Medicines were distributed to the sufferers. During their stay in Chittagong the relief party contacted the local people, gave them great relief by soothing words, arranged sat-sangh, Sankirtan. Preliminary knowledge in sanitation, health and hygiene were imparted to the village folk. Mr. Norman Fenn of American Friends Ambulance Unit, Sri Kashiramji, Sri Chandiramani, Sri Ambikacharan Dassji of Chittagong Congress Committee and many others helped the party at various stages of their work. The Society expresses its grateful thanks to these gentlemen for their sincere and hearty co-operation in the noble mission.

Propaganda.—Sri Saswatanandaji, Sri Atmarmaji and Sri Sivaramaji of the Ashram undertook a short tour in Meerut and Muzzaffarnagar. They conducted Sankirtan, demonstrated Yoga Asanas, and conducted Satsangh at numerous places in the city and at the local Radhakrishnaji's temple. Sri Kripal Sinha a prominent Congress Leader of Meerut afforded all facilities to the party.

Another party of two, Sri Satyanandaji and Sri Ramaratnamaji of the Ashram left for Julunder, Sri Ramaratnamaji is organising a local branch of the Society at Julunder city. Sri Satyanandaji visited Lahore and delivered lectures in important Satsanghs and Mandalis at Lahore. He is delivering regular lectures every Sunday and demonstrates Yoga Asanas at Qilla Gujjar Singh where a new branch of the Society is formed under the patronage of Dr. J. R. Sood who is conducting the Sivananda Ideal Temple Hospital at Qilla Gujjar Singh from 1942. Sri Satyanandaji delivered inspiring lectures during October in Gita Pracharini Sabha, Gita Bhavan, in Bhupendra Hall. He addressed big audiences of interested devotees at Bharatnagar, Lahore.

Visitors and Sadhaks.—Sri Alak Kumar Sinha, Retd. I. G. of police, Sri C. J. Pratapji, Barrister, Bombay, Prof. B. L. Atreya, M. A. D. Litt. Benares Hindu University, Sri H. B. Hira of Karachi, Sri P. S. Subramanya Iyer, Auditor, Madras, Mr. Theos Bernard, the American writer were some of the important Sadhaks to the Ashram.

Sivananda Primary School.—The school has been reopened after the long term vacation on the 1st of October.

Acknowledgments.—We gratefully acknowledge the following. One parcel of dry fruits from Sri Lakshmand of Rewa state; 30 copies of Sri Swamiji's photo from Sri M. N. Jyotishi, Karwar; one philips cycle and one hurricane lantern by Sri Gajanand Sharma, Jangir, C. P.; one typewriter by Dr. J. R. Sood, Lahore; 20 Roli packets and Agarbartis by Sri S. N. V. Naidu, Bangalore; one blanket by Sri Barkatram Chaddha, Lahore; one tin plantain chips from Swami Anantanandaji, Alwaye, S. I.; 2 tins cucumber seeds and a liberal supply of free medicines for the Ashram dispensary from Sri C. Alavandariah; 2 books in Swedish language from Louis Brinkfort, Copenhagen.

BRANCH REPORTS

Due to the limited space at our disposal we give an extract essence of the various reports received from the branches during the short period since our last report. Various branches have celebrated the 60th Birthday of the President-founder a short description of which is given here and elsewhere in this magazine.

Thiruengoimalai Branch.—This branch celebrated the Founder's birthday on 8th September. A full day programme was observed with morning meditation at Brahmanuhurta, Havan for long life of Sri Swamiji Maharaj, Guru Pooja, lectures on his life and teachings; by Sri Ramachandraswamiji and Sri Swami Advayanandaji, the president of the Sivananda Sadhana Nilayam. Poor feeding was conducted and a group photo of the celebrations was taken.

Ahtoor.—This branch is conducted by a group of youngsters. Here the birthday was celebrated with special worship at the local Siva Mandir, Bhajan, chanting of Mahamantra. The Birthday message of the founder was read out. This branch printed the tamil rendering of Sri Swamiji's instructions to children by Swami Pranavananda of Sivanandashram. This branch conducted the 11th anniversary of the Ram Bhajana that is regularly conducted here.

Allahabad.—The local members assembled at Dr. R. S. Padaki's residence to celebrate the 60th Birthday. Dr. S. P. Varma Registrar, Allahabad University presided. Dr. Padaki and Pt. P. K. Kaul, Sub-editor "Bharat" spoke on the life and teachings of Sri Swamiji. There was special Bhajan and Kirtan by children. The message in Hindi and English was distributed. This branch also celebrated Sri Krishna Janmashtami.

Bangalore (Malleshwaram).—Under the Presidentship of Sri Swami Pranavanandaji of Pranavashram, Gudiwada, the 60th birthday was celebrated at the Malli Karijuna temple premises through the earnest efforts of Sri Sri S. Sivarao, Branch Secretary. There were lectures, bhajan and Sankirtans.

Tasker Town.—Ever since the beginning of this year the branch is carrying on vigorous spiritual propaganda work with great enthusiasm. They have printed a number of inspiring and illuminating bulletins. They aim at the regeneration of the student population of the country. They are in touch with prominent leaders, educational authorities, schools and colleges of various places. This branch also celebrated the Birthday with special worship, distribution of spiritual literature and feeding of poor. Sri Rudrapathi, M.A. of Central College delivered a thrilling lecture on the life of Sri Swamiji.

Benares (Kamachha Branch).—Through the sincere efforts of Sri Pt. Krishnalal Kichlu and others, the

Birthday was celebrated very nicely at the Central Hindu School. There was special Kirtan and Pooja. Prof. Sri B. L. Atreya, M. A. D. Litt., addressed the audience and paid a glowing tribute to Sri Swamiji, His Life and Mission.

Calcutta.—The Sai Bhakta Samaj, Baliganj, celebrated the Birthday. Sriyut Rajanimohan Chakravarty and a number of other devotees gathered for the function. Nam Sankirtan, devotional songs, prayer meditation, discourses were some of the items of the programme.

Karachi.—The 60th birthday of the Founder was carried out very successfully at the residence of Sri R. Ramkrishna. Artist Sri K. Rajagopalan thrilled the audience with his devotional songs. This Branch has organized the D. L. S. Poor Relief Dispensary under the supervision of Sri Dr. C. V. Sashtri. Pt. Vishwanath Shastri is giving free Sanskrit education to those interested.

Khagaul.—Sri D. C. Desai, I.R.S.E. organised the Birthday celebrations elaborately with the programme of Sankirtan Japa, prayer, discourses on the Life and Teachings of Sri Swamiji. Rai Saheb Sri Kedarnath Hony. Magistrate was one of the prominent speakers.

Triplicane (Madras). Under the able guidance of Sri P. Jeevan Rao, the Birthday was celebrated in a grand scale, under the Presidentship of Dr. S. Ramdas, M.R.C.S., who spoke on the efficacy of the sublime teachings of Sri Swamiji for success in attaining the Goal. Sri Rama Bhava a famous Kirtanist spoke on Guru Bhakti and conducted Katha.

Trichinopoly.—This Branch celebrated 60th Birthday of Sri Swamiji in a grand scale. In the morning there was a Bhajan. There was special Pooja at mid-day. In the evening a largely attended public meeting was arranged under the Presidentship of Sri Ramkrishna Iyer. Sri Swami Chidbhavanandaji of the Ramkrishna Mission delivered a forcible lecture on the Life and Mission of Sri Swamiji. Free leaflets were distributed to the assembled public.

Salem.—Rai Saheb Sri N. G. Venkateswara Iyer has organised this branch very nicely. Regular Satsang, Sankirtan and Kathas are held. All important Jayantis and religious-functions are observed by the Branch on similar lines as the Head-office. Vedanta Siromani Sri K. Subramanya Sastri of the Local College is rendering voluntary service to this Branch. In July this Branch has opened the 'Sivananda Kutir Sanskrit College.' The present strength of the school is 34. Daily Sankirtan, Akhanda Kirtan on Ekadashis are regularly conducted. Sri N. G. Venkateswara Iyer and Sri Desikan are evincing great interest in the work of the Society. They have enrolled a number of subscribers for the Divine Life.

Ujjain.—The local devotees assembled on the 8th Sept., at the Kelpavriksha Karyalaya promises to celebrate the Birthday. The function went on very successfully with Guru puja, prayers and Sankirtan. Sri Durgasankar Nagari, Editor, 'Kalpa Vriksha' and Sri Suratmalji were the important speakers.

Report of Birthday celebrations and the routine spiritual activities, of dissemination of spiritual knowledge have been received from Dhanushkodi, Golden Rock, Gorakhpur, George Town (Madras), Harur, Melur, Negaparam, Nellore, Trichur Okkiltatti, Agra, Park Town (Madras), Malabar Hill (Bombay), Chingleput, Ennakulam and Sukkur branches of the Divine Life Society details of which have not been given for want of space. We owe our apologies to all of them.

DIAMOND JUBILEE CELEBRATIONS

1st Week of September, 1947

On the most auspicious occasion of the Diamond Jubilee (completion of the 60th year) of Sri Swamiji Maharaj, the Divine Life Society will arrange for the following philanthropic works. Here is a golden opportunity for all aspirants devotees and admirers to join hands in the noble mission to express their gratitude and reverence to the great master.

1. Establishing well organised institutions for :—

- (a) Feeding the poor and helping the destitutes ;
- (b) Rendering medical aid to the sick by opening dispensaries ;
- (c) Awarding scholarships to deserving poor students,
- (d) Opening public libraries,
- (e) Educational institutions ;
- (f) Starting Brajan & Kirtan Mandalis ;
- (g) Yogic culture institutes for maintaining high standard of health and acquiring spiritual progress.

All voluntary donations will be thankfully accepted and acknowledged. Remittances and communications in this connection may be addressed to the Secretary, Divine Life Society, Rikhikesh.

SPIRITUAL CALENDAR

November, 1946

5 & 19th Ekadshi
9 Full moon
23 New moon

December, 1946

3 Akhanda Kirtan Anniversary Day
4 Gita Jayanti-Vaikunta Ekadasi
8 Dattatreya Jayanti-Lunar Eclipse
Full moon
19 Ekadasi
23 New moon

25-31 Sadhana Week at Ananda Kutir
31 Viswanath Pratishtha fourth anniversary

January, 1947

14 Uttarayana Punyakala
27 Vasanta Panchami
29 Ratha Saptami
3rd & 17th Ekadasi
7th Full moon
22nd New moon

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